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WEEKLY REVIEW.

—We have much pleasure to reproduce the following from the *Deccan Herald*:—

"We join with the *Bombay Guardian* in hoping that the Government of India will cease to order the attendance of the officers of Government at heathen festivals, because they happen to be stationed at the court of a Native Prince. Some may be able to satisfy their conscience by the thought that they are there merely to maintain order, but others feel that their conscience is wounded by such proceedings, and these may have their moral nature injured by this enforced compliance. The natives view the presence of the Resident, Political Agent, or other officer at the Dussera or Dewalli as an act of homage to their idols; and they feel little respect for the Government which orders such a display. What is more, God will not prosper the nation which requires such a violation of conscience on the part of its officers. How can Government expect officers who are required to be unfaithful to the one living and true God to serve the State with all faithfulness?"

—The *Lucknow Witness* writes as follows on the liquor question. This subject cannot be too often brought forward:—

"It is hardly possible to keep from smiling as one reads every little while in some paper which is bitterly opposed to total abstinence a lamentation that so little is definitely known as to the effect of alcohol on the human constitution. It would seem, if one were to believe these journals, that some clear positive information as to its injurious effects was all mankind was waiting for before banishing it as a beverage. This a very convenient, but altogether too patent, subterfuge. As if any amount of argument or setting forth of facts would convince a moderate drinker that he was injuring himself or that he could not stop drinking whenever he pleased. It is not the demonstration that is lacking but the disposition to accept it. It is absolutely impossible in reference to a fact of this nature to make a chain of reasoning so cogent as to compel conviction. It is not mathematical but moral or probable proof that is available. And we submit, that to any candid minded man the presumption is so strong, the probability so great of his injuring himself by the use of alcoholic liquor that he has no right to use it. But they who permit their appetite to over-ride their reason would never reach any such conclusion, no matter how overwhelming the proof.

To help any who are disposed to admit the truth we append some resolutions adopted after a year's consideration and discussion by the American Medical Association at its recent meeting in Detroit. The statement is sufficiently mild and moderate to commend itself to the acceptance of all. It is certainly much within the limits of what could safely be affirmed.

'*Resolved*, That in view of the alarming prevalence and ill effects of intemperance, with which none are so familiar as members of the medical profession, and which have called forth from English physicians the voice of warning to the people of Great Britain concerning the use of alcoholic beverages, we, as members of the medical profession of the United States, unite in the declaration that we believe that alcohol should be classed with other powerful drugs; that when prescribed medicinally it should be done with conscientious caution and a sense of great responsibility.

Resolved, That we are of the opinion that the use of alcholic liquors as a beverage is productive of a large amount of physical and mental disease; that it entails diseased appetites and enfeebled constitutions upon offspring; and that it is the cause of a large percentage of crime and pauperism in our large cities and country.

Resolved, That we welcome any change in public sentiment that would confine the use of intoxicating liquors to the uses of science, art and medicine.'"

—There appears to be some uncertainty that the man captured at Gwalior is the real Nana Sahib. Doubtless the authorities will do all in their power to arrive at a satisfactory decision. We hope the man may be yet apprehended.

—We have to chronicle this week the occurrence of a flood at Madras, caused by very heavy weather—a portion of the Railway line was washed away.

—Our Epitome contains extracts showing the effects of the cyclone at Calcutta.

—Glorious news of the work of God in Belfast reaches us by the last *Christian*. At an open-air meeting held by Mr. Moody it is estimated that 30,000 people were present; the word was with power at an enquirers' meeting on the evening of the same day in Ulster Hall, there was an attendance of 500 person seeking instruction in the way of salvation.

—The same paper gives an interesting account of the work in Scotland.

The Bombay Guardian.

SATURDAY, OCTOBER 31, 1874.

TREASURE IN HEAVEN.

It seems like laying up treasure very far off, to be laying it up in heaven. Merchants like to have their funds where they can easily avail themselves of them. Dr. Cuyler urges, however, that

"Heaven is very near to God's children. The leagues thither are few and short—shortening every hour. Heaven as the actual abode of the redeemed is very near; just behind the veil it lies; every moment that veil disappears to one and another, and they are there! They are amid the treasures at God's right hand. A share in those treasures belongs to every true and earnest follower of Jesus.

"They are of various kinds and character. The everlasting hopes of the believer belong to those treasures. Paul exclaimed, with holy confidence: "I know whom I have believed, and that he is able to *keep* that which I have committed to him against that day." The great apostle had made Jesus his trustee. He had lodged his soul's affections and hopes all in Christ's hands, and when he reached heaven he knew that he should find the deposit safe. He had laid up nothing on earth for the moth or the thief. All his investments were spiritual and, Jesus had the charge of them. So may every true Christian—whether in mansion or in lowly hut—congratulate himself that what is dearest to him is in the keeping of his Saviour.

"The spiritual results of Paul's life were in heaven. The results of my own poor life are there. Brother, yours are there."

This is very true. But it is not all the truth. We do not understand that the Christian must wait till he gets to heaven before he can enjoy the treasures laid up there. Our Lord is recommending to his disciples a safe place of deposit for their goods, a place where thieves do not break through nor steal, and where moth and rust do not corrupt. He does not mean that they should sacrifice availability for security. The widow woman who shared her last meal with the prophet Elijah, laid up treasure in heaven and had the benefit of it every day for a year to come. He that hath pity on the poor lendeth to the Lord; but the Lord with surely repay him in the time of his need, not when he has got beyond need. The poor woman who gave her two mites to the treasury of the Lord, was not, we may be sure, forgotten in times of distress. A person was calculating the other day that one dollar at compound interest would, in the course of 240 years, mount up to two and a half millions of dollars; and he then considered that the law, Whatsoever a man soweth that shall he reap, was just as true in the spiritual world as in the natural. Very good; but we have no doubt that the poor widow received a very large return for her two mites all through the remainder of her pilgrimage. Faith brings Christ very near, and heaven very near, and the Christian has just as free access to the treasures in heaven as to an earthly store. He may come to his earthly store and be startled to find that some thief has ransacked it; but he will never come in vain to the heavenly stores, if he comes aright. The man that forsakes all for Christ, finds all. All things are yours. The Christian is encouraged to let his own future take care of itself, or either to let God take care of it. His own future need is an uncertainty; his brother's present need is a certainty. He cannot be sure that the provision made for his own future will be needed; but there is no doubt about the present distress of his poor neighbour. Now, the encouragement which our Lord holds out is that if you help your brother, the Master will see to it that you do not want any good thing; that which you give in charity will come back to you with heaven's own interest just at the time when you need it; the condition being faith, sustained faith.

OCCASIONAL MEDITATIONS.

Let love be without dissimulation. The dissimulation to which Christian love is tempted relates to unpleasant truths. Our love easily degenerates into a mere regard for the *present* comfort and pleasure of those we love. But as our own care for ourselves errs greatly when it seeks only our *present* comfort, so love is very wide of its true mark when it studies only the present gratification of a loved one. Love had its perfect embodiment in Jesus. Did He keep back from His disciples unwelcome truths? They could not bear to hear him speak of the cross. This be far from thee, Lord! Did He therefore cease to speak of it? Nay,

He redoubled His warnings. True love is willing to wound for the moment, and be misapprehended, and painted as enmity, rather than keep back a truth on which the future well-being of the loved one depends. Love will not flatter you; neither will it disparage you behind your back. Christian parents ought to give heed to this precept. They are often tempted to dissemble, lest they should alarm their child. It is an awful thing to teach a child that love and truth can be divorced, that there is kindness in a lie. This is Satan's gospel. It is just the effect of such early teaching that so many are hardened now against the true Gospel. The question is, May we have more regard for the feelings of a fellow-sinner than for the feelings of God?

Abhor that which is evil. One of the strongest feelings of the mind is expressed by the word 'abhorrence.' All the forces of our nature are rallied by it. Let a mother see a deadly serpent approaching her sleeping child, and at once the intensest opposition of her nature is evoked. The Spirit of Truth leads the Christian to see evil as it is represented in the Bible, and not as it is commonly represented. A great deal of the ingenuity and labour of man is employed in making evil appear good, and good evil. It is thought an evil thing to speak unfavourably of those who have influence in society, whereas truth may require the exposure of their deficiencies. It is thought to be charity to speak well—and even to make it appear that the Bible speaks well—of systems that are in utter contradiction of God's word; and he is strongly denounced who ventures to let in the light of God's word upon it. It would have been a happy thing for the Jews if they had participated in God's abhorrence of idolatry, during the ages before their deportation to Chaldea. It is thought now to be the token of an enlightened and emancipated mind to have no feeling of hatred to anything; and the god of this world is taking advantage of this state of things to bring back some of the greatest iniquities the world ever knew. But God will not hear our prayer 'deliver us from evil,' unless we abhor that which is evil.

Cleave to that which is good. What God shows you to be good; what has his approval; what you know to be helpful to you and harmful to nobody; cleave to it, though it should be spoken against, derided; though your attachment should be made to appear ridiculous and narrow-minded. Have you been led to see that entire abstinence from intoxicants is good? cleave to it, though men may laugh at you and disesteem you. They will in the end be compelled to respect you, if you persist in cleaving to what is good. Cleave to it; this word implies a close attachment, something more than verbal recognition. Who is he that will harm you if ye be followers of that which is good? Followers especially of the good Shephed. Be not ashamed of identifying yourself with those whom, in your inmost heart, you believe to have most of the mind of Christ. Every practice that tends to make you more ready for every good work, cleave to it, sustain it. Many adopt very good habits, but do not keep them up. Cleave above all things to the sense of God's love; to the Spirit of adoption; to the precepts of Jesus. What can the branch do but cleave to the vine when the wind blows? And what can it do better when the sun shines? at nightfall or at daybreak? He that abideth in me and I in him, the same bringeth forth much fruit.

MYSTERIOUS PROVIDENCES.

Dr. Burgon, in the *Christian*, says:—

"I know of nothing more perplexing, to a sincere believer in God's Providence, than the removal by death of persons whose lives, we feel sure, were most precious, and might with advantage have been prolonged. To give the strongest instance which presents itself, suppose the loss of a young mother. I have (who has not?) such a case in my thoughts. Three little children under four years old, and a heart-broken husband who adored her, survive. She, the light of the dwelling, the joy and comfort of them all,—she has been taken away. Surely she was wanted here on earth for a good many years to come! Sympathy, encountering *him* in his solitary walk, is apt to enlarge on the calamitous nature of such a bereavement. How forlorn his life has become! What a dreary blank! Those children also,—the little girl,—what can possibly supply to her a mother's place?

"Take another instance. I have seen a ripe scholar and a profound thinker, who was also a truly great divine, afflicted with such very feeble health that he could hardly achieve the self-imposed labours of his admirable life. Soon after attaining his fortieth year his health quite gave way. Sent abroad in the vain expectation that a milder climate might prolong his days, and pursued by the prayers of thousands, he died in the south of Europe, leaving abundant evidence of what he would have been, what he might have done, had his life been prolonged to the appointed span of threescore years and ten. No one perhaps ever enjoyed a larger amount of the church's confidence and reverential respect than this man. Why was not another score of years added on to his life?"

The writer proceeds to indicate certain things which he believes may lessen the mystery; but it seems to us that we have no right to find a mystery in such facts. If we cannot conceive of any other arrangement that would not involve *greater* difficulties, we are surely debarred from finding a mystery in the condition of things that actually exists. This may be laid down as a principle of general application; and it is one that disposes of a great many of the difficulties that people find in revealed religion, and in the actual constitution of things. For instance, the incarnation of God in Christ may be called a mystery; but when we try to conceive of a system whereby the kingdom of God may be set up in the heart of sinful man without any such manifestation of God in humanity, we find that the difficulties multiply immensely. It may seem to some mysterious that there should be a condition of things involving the possibility of sin; but when we try to concieve of something better, namely, a condition in which sin is absolutely impossible, and yet moral freedom exists in its perfection, we find ourselves utterly baffled. For what is moral freedom, but freedom to sin and freedom to abstain from sinning?

When a loving and affectionate mother is taken away from a number of helpless children, we should call to mind that in 99 other instances the loving and wise mother is not taken away from her children. It is the very rarity of the case that makes it surprising. But in order that this kindliness of Providence in sparing the mother to the children in the vast majority of instances may be recognized, and may lead to thankfulness and faithfulness, it is necessary that the possibility of her removal should be realized, and this end is secured by the 100th instance. Let us suppose that the special providence of God should secure in every instance the preservation of the mother to the children. One result of this would be that the mother would be without the feeling of dependence; she would have that which, for wisest ends, is denied all other mortals, an assurance of life for years to come. She would thus be tempted to presumption, and carelessness and procrastination. Again this would require a perpetual interference with the laws of nature; an interference that would be most mischievous by unsettling the confidence of men in the stability of those laws. When a kind and faithful mother has been taken away from her babes, we might perhaps if we knew all the facts discover that her early death was owing to culpable negligence or recklessness, or injudiciousness, on her part or on the part of her parents, in days bygone, but the divine law, Whatsoever is sown must be reaped, cannot be set aside.

In many instances, the early removal of a loving mother has been made the means of great blessing to the children. The consciousness of her liability to be thus taken away has made the mother very careful to improve the little time given her, in implanting right sentiments and principles in the minds of the children and in leading them to the ever-living Saviour. In other cases the death of the mother has made a profound impression on the children and led them to realize their need of a heavenly Father's care. In how many instances, alas! where the mothers are spared to the children, have we reason to believe that the children would be better with almost any stranger, so foolishly indulgent and unfaithful are these mothers.

When those who are eminently useful and seemingly necessary are taken away, we are confounded and distressed, we are taken by surprise; but we must remember that God is not taken by surprise: all was seen by him from the beginning. That future of usefulness which we were contemplating and building upon, never had any existence for God; just so many years were assigned to the individual from the beginning, by Him; the confusion is due to our shortsightedness. But we may be quite sure that a condition of things that would preclude such contingencies would be no improvement in their actual condition; it would involve greater difficulties; the mystery would be in such supposed arrangements; and we therefore cannot conclude that the present order of providence is mysterious.

God's thoughts are not as our thoughts. When we read in the 6th chapter of the Acts of the Apostles of the great usefulness of Stephen, and take knowledge of his remarkable endowments, his faith and consecration, we are ready to exclaim, Here surely is one whom the great Head of the Church will long spare to his people and his cause on earth. But in the very next chapter we find him stoned to death by the Jews. But the death of Stephen is as patent for good this day as Peter's sermon on the day of Pentecost. And who knows how much Paul of Tarsus was indebted to his recollections of the martyred Stephen for his burning zeal and life-long devotion.

—Have no respect for any man who has to feel the public pulse to learn his private duty.—*Anon.*

—A little child may be utterly incapable of navigating a ship from New York to San Francisco, yet, loving, trusting and sailing with his father, who is a navigator, gives him as safe a voyage as though he knew and did it all.—*Rev. M. J. Savage.*

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TRAINING FOR MINISTRY.—XV.

It is very important not only to get deep down into Scripture, here and there, but to be well acquainted with it superficially. We must of course explain in what sense we use the word superficially. A man has a large estate. In one place he sinks an Artesian well; goes very deep and strikes a reservoir of excellent water that comes bubbling up to send its limpid streams over the cultivated area, and to slake the thirst of man and beast. In another place he sinks a shaft and finds coal; in another place, going deep down, he finds still more precious metals. Thus he is supplied with monetary resources, by means of which he can accomplish some important objects connected with the improvement of the estate. But if he is a wise landlord he will become well acquainted with the whole of his estate; know what timber grows here and grows there. The greater part of the estate will, however, be cultivated, and will be valuable for its annual crops. The labour here is confined to the upper soil. Now, over and above the patient and protracted attention which we would have given to the Scripture *in spots*, for purposes of deep exploration, it is most desirable that the preacher should have a copious acquaintance with Scripture generally. For instance, such an acquaintance will be found most valuable for purposes of illustration. It is most remarkable what a store-house of illustration the Bible is. The Apostolic preachers evidently found it so. Look at the sermons contained or sketched in the Acts. See how constant the references to the Old Testament are, not merely for the establishment of doctrine but for illustration. See Stephen's discourse. And look at the Epistles. We have no doubt that the Apostles wrote very much as they preached, especially when they addressed those who were acquainted with the Scriptures. How many illustrations of faith are found by them in the Old Testament records. It is in fact an inexhaustible store-house. If you go carefully through the Bible you will find a great many examples that will help you wonderfully to set forth the true nature of faith, besides those referred to by the Apostolic writers. And so if you are preaching on unbelief, you will find many very forcible illustrations of the way in which this sin gets possession of the heart and of the way in which it resists the truth and destroys the sinner. Is your subject pride? loyalty? covetousness? sensuality? worldliness? love? hope? humility? self-denial? perseverance? responsibility? generosity? self-righteousness? consecration? idolatry? divine providence? the church of Christ? the new Jerusalem? the saints' everlasting rest? The Scripture will meet your various demands for the illustration of these subjects. It is not meant that you should limit yourself to these illustrations. You will find illustrations in your daily walks. But it will be a good thing to draw chiefly upon the written Word for illustrations; for the same word that illustrates, proves. And no doubt this is one end for which the historical portions of Scripture are given. Now, unless a man is well acquainted with these records, they will not recur to his mind in the way of illustration at the time he needs them.

The illustration of truth is a very important part of the preacher's work. It gives life and vividness to his preaching. The end must always be the real illustration of the particular subject in hand; not the exhibition of yourself; not the interesting of your readers by some striking narrative. We have sometimes heard illustrative narratives that buried the truth instead of illustrating it; pushed it into the background. This is a great mistake. Tropes, metaphors, illustrative narratives, every thing must be exactly subordinated to the truth which you wish to present, and help to carry *it* to the throne of the hearer's mind.

Cultivate the habit of illustrating what you say, in private conversation. Study the art of setting the truth most impressively before any individual. Whatever you do, do all to the glory of Christ; realize that he is present and hears, when you are talking to another; do not reserve yourself for large audiences: do heartily and with thy might what thy hand findeth to do. Do not be hindered by the fear of repeating yourself. You are leaving the standard of Christ for the standard of the world, when you let the truth suffer in presentation by the fear that people may hear you say something you have said before. One is your Master, even Christ. The word is abundantly in the minds of your hearers; the thing is to get it into their hearts and lives. You are to honour the Spirit that dwells in you by yielding yourself presistently to Him; He is the Spirit of truth; His aim is always the best presentation of this, that is, such a presentation as is best fitted to make its way in the heart; and this is generally a very different way from that men are asking of us. The things that we would consider most fitted to show forth our grasp of thought, or eloquence, and win for us the minds of men, are those which He sets aside; and very often that which would seem foolishness to us, is the way whereby He carries the truth to the heart. The foolishness of God is wiser than men. Peter's sermon on the Day of Pentecost was simplicity itself; matter of fact; the citing of a few prophecies and showing their fulfilment in Christ; the grand fact of the resurrection and the inferences springing out of it. Anything that would have drawn attention to him, and led men to dwell upon the brilliancy of his oratory, would have been fatal to the great end in view, the deliverance of 3000 souls from the captivity of Satan.

Epitome of News.

SATURDAY, OCTOBER 24.

—*Times of India*: "The expenditure on Famine Relief Operations in Bengal is roughly estimated at upwards of six millions. The Budget estimate for relief purposes was five and-a-half millions, but it is thought that about one million is recoverable for advances made to zemindars and cultivators."

"A vernacular contemporary, referring to the very useful and instructive lectures recently delivered by Mr. Schrottky, on the principles of rational agriculture, observes that it is one of the primary duties of Government to establish model farms in several parts of the country, and to attach to them schools for teaching agriculture on an improved system to the native cultivators."

"We understand that it has been decided to remove the Government Central Press to the old Secretariat building."

"The height of water in the Vehar Lake for the week ending 17th October was 58·3 feet, the height in the corresponding period for last year being 59·2 feet. The total rainfall at Toolsee up to date was 110·05 inches at the hill and 111·39 in the valley."

—*Bombay Gazette*: "Referring to the late cyclone the Calcutta correspondent of a contemporary writes:—From Saturday, by which time the sea had become comparatively smooth again, every available tug and river steamer had been sent off by the harbour authorities, and on Sunday a larger steamer, belonging to, or chartered by, Messrs. Gladstone, Wyllie and Co., was sent out to cruise about and search for the boats of European vessels. Several are quite due, and though no serious apprehensions are at present entertained, it is more than probable that two or three more vessels have suffered."

—A shock of an earthquake was felt at Lahore on Monday, the local paper says, at 3-27 P. M., which lasted for about the space of 1½ minutes, the direction of the motion being from south to north.

—A wealthy Calcutta firm, it is stated in the *Englishman*, has resolved to attempt the production of iron on a large scale in the Beerbhoom District, near to Synthia station on the East Indian Railway. There is abundance of iron ore on the spot and a considerable tract of wood, which will serve as fuel, together with limestone for flux. It is moreover but 90 miles from the Raneegunge coal-field, with which it is connected by rail.

—The seven Parsee prisoners, who were sentenced by Mr. Justice Marriott in April last, for being members of an unlawful assembly, to six months' imprisonment, will be liberated this morning.

—A Berlin paper states that the ex-King of Hanover has been endeavouring, since the visit of the German Emperor to Vienna, to obtain the removal of the sequestration of his property, and that the Austrian Court has favoured this attempt. Prussia, however, would make his renunciation of all schemes of restoration to his throne a condition of such a step.

—*Indian Statesman*: "The *Englishman* thinks that "Bombay ought to be the most healthy town in the world, considering the amount of money spent by the Municipality on its Public Health in comparison with other Departments. In the budget estimate brought forward for next year we see that the amount sanctioned for this department alone was Rs. 6,66,145, whilst for general superintendence, assessment, collection, markets and slaughter-houses, and police, the amounts sanctioned only came to Rs. 7,35,882."

—"A subscriber to the Tombs Memorial Fund" writes to the *Englishman* the following suggestion as to the disposal of the fund:—"Some extension of the Lawrence Asylum system would be a very suitable form, in my judgment, for the Tombs' Memorial Fund to take. The money thus collected might become a permanent and practical benefit to the children of the poorer members of the service, of which the late gallant general was so great an ornament.

—The Secretary of State has expressed his satisfaction with the administration of the Educational Department during the year 1872-73. He also desires that the subject of the indifference of Mussulmans to the present system of education may receive special attention in the report for 1873-74. This report will shortly be published.—*Bombay Educational Record for October.*

—The organ ordered from England for the Roman Catholic Cathedral in Madras is expected at an early date. The cost of the new organ will be about five thousand rupees.

MONDAY, OCTOBER 26.

—*Times of India*: "We hear that Mr. James Kingsmill, Superintendent of the Government Central Press, has been directed by the local Government to proceed to Kurrachee, to inquire into the condition and management of the Government press there."

—We learn that Colonel Burrows is likely to be confirmed in his appointment of Quarter Master General of the Bombay Army, vice Colonel Shewell deceased."

—We (*Pioneer*) do not understand how it comes to pass that so many long-sentence and life-prisoners should be gathered together in one jail. At the Central Jail in Allahabad, life-prisoners are merely looked upon as lodgers *en route* for the Andamans. The same rule probably holds good at Hazareebagh, but perhaps delay in the arrangements at Calcutta for the shipment of the life-prisoners may lead to their improper accumulation at some places of detention. The right plan would be to establish hulks in the river below Calcutta for the reception of life-convicts, and to send them thither in ones and twos from all parts of the country directly they are convicted. The jail population at the great prisons in India is growing so large, that its reduction by every possible means is highly desirable. At Allahabad there are

more than 2,000 prisoners in the local Newgate. The number is excessive. No one can go over the walled town which contains them and not come away with his faith, in the intelligence of the system on which modern law deals with the criminal classes, very considerably shaken.

—A large bund will be constructed to protect Jacobabad from future overflowings of the Indus. The cost sanctioned is five lakhs.

—The *Standard* says :—A very serious charge is made this morning against the Suez Canal Company. It appears that on the 17th inst., the *Mesopotamia*, a screw-steamer from London, arrived at Port Said, and the customary dues were tendered to the Canal Company, but the Company refused to receive them, or to allow the vessel to proceed until payment should be made of a further sum of 1,000f. This sum was claimed by the Canal Company as the estimated amount of damage alleged to have been caused to them by a collision between the *Mesopotamia* and one of their dredgers in July last. The vessel was detained on this plea for two days, in spite of the remonstrances of the British Consul and the Governor of the port, so there was no alternative but to pay. It is satisfactory to know that Her Majesty's Consul-General at Alexandria, in reply to a complaint, has expressed his opinion that the above attempt on the part of the Canal Company to assess their damages and to enforce payment, without reference to the proper legal tribunals, should be strenuously resisted.

—*Bombay Gazette :* "A contemporary publishes the following telegraphic summary of an account of the Nana Sahib's capture, which is said to have appeared in the *Delhi Gazette* :—" Great excitement prevails in the city of Gwalior. At one time thare was great anxiety, as all the horrors of 1857 came to memory. At 9 p. m. on the 21st, shortly after his return from the Dusserah Review, the Maharajah Scindiah was informed by a Goosain that Nana Sahib and Bala Sahib, the notorious rebels, with a large number of followers, had entered the city. Nana and Bala were disguised as *bairagees*. There were various rumours of their intentions. Some said they had come to assassinate the Maharajah, others that to create a disturbance was their object. These tales spread far and wide. The true story is, however, that a letter was addressed to Scindiah by the Nana, craving his protection (*sharun*). The communication said : "Since the events of 1857 I have been a miserable wanderer. My strength is now exhausted. I come to you a suppliant for protection. You kill me or save me." Scindiah at once mounted his horse, and rode over to call out his Dewan, and give him the information and the necessary instructions thereupon. He then put himself at the head of a regiment of Cavalry, one of Infantry, and a battery of Artillery, and went to the place where the descendants of the old masters of the ancestors were. He paid his respects to them, and then placed them in palkees, the preconcerted signal of success—three guns in rapid succession —was given, and immediately the captives' followers dispersed. The captives were brought to the Maharajah's palace.

In the meanwhile the Dewan and Ebsan Ali, Vakeel, waited on the Resident, Colonel Osborne, and about 11 p. m. brought him to the palace and confronted him with the Nana.

The excitement in the city continued all night, but ample measures to prevent a tumult and to reassure the people had been taken. The main roads and chief streets were occupied by the military, and large bodies of all arms stood to attention all night. The Maharajah himself visited the posts frequently during the night. On the morning of the 22nd, the prisoners were formally made over to the Morar authorities and were immediately placed in irons under a strong European guard."

—Rahabai, aged about 7 years, the daughter of one Shaik Dawood, a private in the Marine Battalion, whilst playing on the maidan in front of the Marine Lines on Friday evening last, was gored by a buffaloe.

—A Mahomedan girl named Manockbai, aged five years, whilst playing in 2nd Camateepoora Street on Saturday night, happened to get her clothes on fire by some fireworks that were being let off from some of the neighbouring houses.

Tuesday, October 27.

—*Times of India :* "We learn that the Government of India have finally decided that the Military Finance offices are not to be removed to Bombay from Poona.

"From Hyderabad we hear that Sir Salar Jung is most anxious to get rid of the Contingent, as being no longer required, and therefore a useless burden on and expense to the State. It is also said that he meditates a journey to Calcutta to press the two great questions of the Berars and the Contingent."

—The Magistrate of Midnapore, writing of the cyclone in a Calcutta paper, says :—The fearful intensity of the storm may be inferred from its violence even when it reached Burdwan, soon after which it appears to have died away. The town of Midnapore, 15 miles west of the centre, is a complete ruin. Even the stone wall of the central jail gave way, and a hundred lives were lost in the town from falling houses and timbers. The loss of life in the Midnapore District, the whole length of which, from south to north, the storm traversed, will, I fear, exceed 2,000, and the ruin of house property is immense.

—From the 1st up to the 25th inst. twenty-two inquests were held in the town and island of Bombay.

—The annual Mussulman Fair was held on Sunday night at Lower Colaba, and was attended by an unusually large gathering of natives of all castes.

—A Surat paper is sorry to see Government insisting on deducting a large portion of the contribution it has made towards the expenses for constructing the much-talked-of bridge over the river Taptee. Government requires this deduction to be made to compensate itself for lending the services of its officers of the Public Works Department to supervise the construction of the bridge in question.

—*Bombay Gazette :* "The English mails from Madras, which should have arrived in Bombay yesterday, so as to go away by the mail steamer in the afternoon, did not arrive owing to serious breaks nears Nundaloor, on the Madras Railway, caused by heavy floods. A telegram received in Bombay stated that there are three large bridges damaged as well as other breaks on the line, and up to yesterday morning the rivers were still impassable."

—The *Lucknow Times* relates that when the down mixed train of the 16th instant from Fyzabad was nearing a station named Malipore, the driver, seeing a woman sitting near the rail, sounded the danger whistle, to which she paid no attention ; but, covering her head with her chudder, threw herself deliberately lengthwise on the rail. The driver, seeing which, applied the brakes and did his best to pull up, but to no purpose, the cow-catcher of the engine caught the poor creature on the left arm, frightfully mutilating it and fracturing the skull. She was picked up and taken into Jounpore city hospital, where she died soon after from loss of blood. It appears that the unfortunate woman, who was barely 19 years of age, had a quarrel previous to this with her husband, and told him she would destroy herself. The husband states that his wife was of unsound mind.

—*Indian Statesman* : "Mr. Narayen Juggonath Bhide, the suspended Government Prosecutor of Poona, proceeded to England by the overland mail yesterday, to lay his grievances before the Secretary of State."

"On Sunday night a fire broke out in Pinjara gully, near the Arthur Crawford Market, but it was speedily extinguished."

—The following is by the Bombay correspondent of the *Gujerat Mitra* :—"A young Parsee, of thirty years of age, has become a Christian by conviction. He lives with his family and wears the usual Parsee dress, but he preaches the Christian religion in his native tongue, with such eloquence that it is very profitable and pleasing to hear him. He speaks with great power, and like other converts requires no assistance of Christian missionaries. He is himself thoroughly convinced of the truth of the doctrines which he inculcates, and his arguments are so carefully prepared that the people who surround him find it difficult to deal with him. Many people assemble around him, with the purpose of laughing at him ; but his piercing voice, his tact, and his argumentative powers are more than a match for the loose talk of his ignorant hearers He is, I believe, one of the ablest exponents of Christianity amongst the natives."

—On Saturday evening last the Commissioner in Sind distributed prizes to the successful pupils of the Kurrachee European and Indo-European School. There was a fair attendance of ladies and gentlemen, amongst whom were Colonel Sir W. L. Merewether, Mr. E. M. H. Fulton, Rev. G. B. Streeton, Honorary Secretary to the School, Mr. and Mrs. Patton, Mrs. Davis, Mr. and Mrs. Rice and many others. The Commissioner, who presided, called upon Rev. Mr. Streeton, Honorary Secretary, to read the report for 1873-74, and after the report Sir William distributed the scholarships and prizes to those who merited them. He then addressed the meeting in a short speech, in which he expressed the interest he felt in the school and in education in general.

—The *Deccan Herald* says :—"When we told the story of the capture of the Nana to an old resident at this station—himself a true hater of the Nana—his only remark was :—'It shewed great moral courage on the part of Scindiah, for he need never show his face in Poona again.' The remark startled us, coming as it did from one who knows well the feelings of the people of Poona. But he assured us that if many of the old residents in Poona were not afraid to speak their mind, they would be found to be friends of the cruel Nana Sahib. He is the only representative left of the old reigning power, and that of itself would secure for him a large amount of sympathy in this the capital of the Mahratta Peishwas.

—News from Mauritius says that one of the most important subjects at present occupying the attention of planters in the island is the conveyance of coolies from Calcutta by the steamers of the British Indian Company. Though, of course, the passage of each coolie would cost more, still the health of the coolies would be likely to suffer less on the voyage, which in a steamer would not occupy more than a fortnight. The coolies could also be shipped from Calcutta so as to arrive at a healthy time of year, and it was thought that the steamers could always fill up with a paying cargo.

Wednesday, October 28.

—*Bombay Gazette ;* Morar, 27th Oct., 4 P. M. : "Nana Sahib has been shaved and dressed in Mahratta costume. Colonel Thomson recognises him, and will swear to him if necessary.

Gwalior, 27th October. The Baba Aplih (one of Scindiah's chief nobles), whose son married Bajee Rao's daughter, has seen the prisoner and recognised him as the Nana Sahib.

"His Excellency the Viceroy and Governor-General in Council is pleased to recognize the appointment of Mr. William Ganslandt as Consul for Germany at Aden."

"Baee Khursedbaee, wife of Dr. Pestonjee Nowrojee, has just published a neat little volume in the Guzerati language, being a translation of Lord Chesterfield's letters to his son."

Times of India ; Break on the Madras Line, Oct. 27 : "The Railway interruption between Jollarpett and Vellore is worse. Three breaches have occurred. The line is unsafe in many parts. Cheyar and Panpugnee bridges are damaged. No mails have been received since Saturday. The Pennair bridge is reported as broken this morning. The Cheyar is still unpassable. Telegraph beyond Cheyar interrupted. The outward mails are at the Cheyar bridge, the inward at Panpugnee. There is no communication with Jollarpett."

"The preliminary announcement of a Cheap Newspaper Company, with a capital of one lakh, has been made. The *Indian Statesman* is to be transferred to Calcutta, and issued at one anna. The promoter's price is rupees thirty thousand."

"At the Fort Police Court yesterday, in the presence of Captain Harrison, Mr. C. P. Cooper delivered judgment in the case of the *Nag Panchmee vs.* the S. S. *Almora*, exonerating the pilot and officers of the latter ship from all blame."

"The Local Government have ordered out from England a clock for the Tower of the Bombay University, of the value of Rs. 32,000."

"We hear that the Transport arrangements and all preliminaries are completed for the departure of that portion of the Duffla Field Force which proceeds to the N. E. Frontier from Calcutta, consisting of artillery, sappers, coolies, and the greater part of the staff of the expedition."

"Owing to the promising condition of the autumn crops, the Lieutenant-Governor of Bengal has declared his intention to close relief works over the greater part of the distressed tracts by the end of this month. Establishments on a small scale will be kept up until the end of November, but only in districts not so favourably situated. In the Burdwan and Hooghly Districts, relief works may even have to be maintained for a still longer period."

—We (*Pioneer*) regret to record the death of Colonel Alexander Bagot, Commandant of the 38th N. I., who expired in camp near Buxar on the 20th instant.

Indian Statesman : "An Ahmedabad paper states that a Bania of the Vishashrimalee caste, who lately remarried a widow named Jadowbai, has been excommunicated from the caste."

"Dr. J. G. Buhler Educational Inspector Northern Division, is about to issue an order to the

head masters of that Divison that, from the next year, the Parsee boys who attend the Branch School should attend their own Punchayet's School."

—It strikes us as strange, observes the *Friend of India*, that the case of Mrs. Cullenan has attracted so little attention. Her husband was a Surgeon in the Indian Army a few years ago. Falling ill somewhere in this country, he signed a paper directing that in the event of his death, which seemed imminent, all his children were to be brought up by Catholics, his religion being Catholic, while that of his wife was Protestant. He soon died, whereupon his wife returned to Ireland, in which country the Catholic guardians of the children claimed them from her. Horror-stricken at her situation, deprived by death of her husband, threatened by the law with the loss of her little ones, feeling that a living mother has more moral right to the possession of her own offspring than any stranger, albeit the latter might be armed with her dead husband's testament, she fled with the children to some secluded place where she hoped the law would not pursue her. But unfortunately the law has made her recognize its omnipotence and ubiquity, by finding her out, by compelling her to yield up the children, and by proceeding against her for contempt of Court. This is a hard case—nay, a cruel one—and it affects most closely those ladies in this country who have husbands professing a different religion from themselves. We do not allude to this painful subject simply on the narrow ground that Mrs. Cullenan is a Protestant widow, who has had her children taken from her by Catholics. Our feeling is that if the religions of the husband and wife had been other than they were, the inconsiderate tenor of the law ought to be just as apparent. We take up the question on the broad basis of the sacred claims of maternity.

—An important feature in one of the day's proceedings at the recent International Sanitary Congress was the reading of a paper by Dr. Reclam, of Leipsig, on the much-discussed subject of cremation. The doctor advanced many sanitary reasons for the practice, and indicated several circumstances under which it was, in his opinion, more especially desirable to have recourse to it, as for example, in cases of infectious diseases, and after destructive battles. There is much to be said in favour of the advantages of cremation over any other method for disposing of the dead left on the battle-field. Our only doubt was as to its practicability; but it seems that Dr. Reclam gave a minute description of a new burning apparatus combining efficiency with economy, by which a horse, for instance, could be thoroughly consumed in two hours, at a cost of four shillings' worth of fuel. With this new system, it was contended, the dead left on the battle-field of Gravelotte, men and horses together, might have been reduced to a harmless heap of white ashes in four days. The disposal of the bodies of those slain in battle, especially after big battles similar to those which took place during the great American and Franco-Prussian wars, becomes a very serious undertaking. So far from there being the faintest indication of Mr. Buckle's prophetic utterings being realised, there seems, on the contrary, to be every reason for believing that wars, increasing in size and number, are to be reckoned among the normal signs of the so-called progress of modern civilisation. The digging of graves, and the procuring of charcoal, lime, pitch, and other ingredients, commonly had recourse to in order to overcome the wholesale fouling of earth, air, and water, may now be effectually set aside as unnecessary, so long as we have the remaining of the ancient elements—fire—at our command.—*The Lancet.*

Thursday, October 29.

Bombay Guzette; "Madras, 28th October, 1 P. M.: Heavy rains have fallen lately, and many parts of Madras have been inundated. A great flood has taken place at Vellore. The Cheyair, Panpugnee, Chuttravutty, Palar, and Pennair bridges have been breached. London letters of the second are undelivered. The weather is fine to-day."

"His Excellency Sir Salar Jung, we are told, has applied for special trains to work from Hyderabad to Goolburga between the 22nd December and the 3rd January, to take visitors to the annual Fair at Goolburga. It is estimated that about fifty thousand passengers will require to be moved within four days on return tickets. This will involve the providing for the working of no less than 55 special trains."

—The *Rangoon Mail* reports that an enormous stock of Upper Burmah petroleum is on its way down the river. Twenty wells are now being worked in Thayetmyo.

—With regard to the Russian pension to Don Carlos, it is stated that the Emperor Nicholas gave a pension out of his privy purse to the Pretender's uncle and father, and that this grant, which has no official character, was continued by the present Emperor. The payment to Don Carlos was stopped, however, as soon as his brother took the field in support of his claim to the Spanish throne.

—No one will be surprised (says the Paris correspondent of the *Times*) to learn that M. Guizot, when drawing up his last instructions to his family, wished to preface them by a declaration of his Christian faith. The first page of his will reads thus:—"I die in the bosom of the Reformed Christian Church of France, in which I was born and in which I congratulate myself on having been born. In remaining always connected with her I exercised the liberty of conscience which she allows her members in their relations with God, and which she herself invoked in establishing herself. I examined, I doubted, I believed that the strength of the human mind was sufficient to solve the problems presented by the universe and man, and that the strength of the human will was sufficient to regulate man's life according to its law and its moral end. After having long lived, acted, and reflected, I remained and still remain convinced that the universe and man are neither of them sufficient to explain and regulate themselves naturally by the mere force of fixed laws which preside over them and of the human wills which are brought into play. It is my profound belief that God, who created the universe and man, governs and preserves or modifies them, whether by those general laws which we call natural laws, whether by special acts which we call supernatural, emanating, like the general laws, from His perfect and free wisdom and from His infinite power, which He has enabled us to recognize in their effects and forbids us from being acquainted with in their essence and design. I thus returned to the convictions in which I was cradled, always firmly attached to the reason and liberty which I have received from God, and which are my honour as well as my right on the earth, but again feeling myself a child in God's hands and sincerely resigned to so large a share of ignorance and weakness, I believe in God and adore Him, without attempting to comprehend Him. I see Him present and acting, not only in the permanent government of the universe and in the innermost life of men's souls, but in the history of human societies especially in the Old and New Testaments—monuments of the Divine Revelation and action by the mediation and sacrifice of our Lord Jesus Christ, for the salvation of the human race. I bow before the mysteries of the Bible and the Gospel, and I hold aloof from scientific discussion and solutions by which men have atlempted to explain them. I trust that God permits me to call myself a Christian, and I am convinced that in the light which I am about to enter we shall fully discern the purely human origin and vanity of most of our dissensions here below on divine things."

—*Times of India*:—"It is reported that H. E. the Governor, with the Revenue Commissioner, N. D., intends to proceed to Surat, in December next, to lay the foundation-stone of the Taptee Bridge.

—The P. and O.'s steamer *Hindoostan*, which arrived with the English Mails yesterday, passed the steamer *Oxford* stranded in the Red Sea. The *Oxford* went ashore a short time since at the entrance of the Gulf of Suez. She was outward bound to Calcutta.

—Mr. J. B. Peile, C. S., Political Agent of Kattywar, arrived here by yesterday's mail, and will probably proceed to Rajcote next week.

—A vernacular newspaper very strongly disapproves of Government undertaking the direct management of the railways of this country, and thinks the change is fraught with manifold evils to natives.

—We have great pleasure in announcing the fact that Mr. Nana Morojee's health is now sufficiently restored to enable him to resume his duties as Third Magistrate of Police at the Fort Police Court.

—A Home contemporary is of opinion that Lieutenant-General Sir. F. T. Haines, K. C. B., Commander-in-Chief of Madras, is generally accepted as Lord Napier's successor as Commander-in-Chief in India. Sir Frederick's name has been frequently mentioned in connection with the post, but he has not yet been "accepted."

—The Select Committee on East India Finance has lately issued its report, and the members have evidently spared themselves no pains in their endeavours to discover the cost of a recruit provided for India by England, in order to adjust the disputes pending between the two departments. But their efforts were vain. Baffled but not discouraged, they urge a further investigation into this item.

—The Porte has determined to send forthwith 260,000 bushels of corn towards relieving the famine in Asia Minor, and to provide 11,000 pair of oxen to enable the villagers to sow their fields. The sheep and goat tax in Angora has also been reduced for a period of six years.

Indian Statesman: "We read that some remarkable speciments of copper have been on view in Sydney. They are considered as being the richest yet discovered in Australia. They are estimated to yield about 98 per cent. of pure copper—the total weight of the specimens being over 1,200 lbs., of which one lump, as found, weighed 840 lbs. The country where this copper was discovered is thus described:—"The large pieces of malleable copper was found lying on the surface of the ground, in the district of Burke, North Queensland, about 60 miles from the Cloncurry Copper Mines, and about 180 from the Gulf of Carpentaria. Most of the pieces were found lying close to one another, almost in a north and south line, following the direction of which, to the northward, occur many very rich pieces of red oxide, varying in size from a few ounces to upwards of twenty pounds in weight, and, at a distance of 500 yards, other pieces of malleable copper were found. The country, which is slate, with numerous quartz and iron-stone reefs in the vicinity, shows seams of copper for a considerable distance both to the north and south of where the malleable copper was found."

—The Bishop of Lincoln having failed in a previous attempt to induce the owner of "Apology," winner of the St. Leger, to desist from interesting himself in matters relating to the Turf, has addressed the following letter to him: "Sir,—It is with great regret that I see from the public papers describing the races at Doncaster that my former remonstrance with you has been of on avail. I had hoped that you might have been induced, at your advanced age, by regard for your own spiritual welfare, as well as for that of others, to listen to my earnest expostulations. But with much sorrow I perceive that you have shown noe signs of remorse for your offence in bringing discredit on your sacred profession, and in inflicting injury on the Church of which you are a minister, and in causing scandal to her members, by training racehourses for the Turf, instead of devoting yourself entirely to the work to which you pledged yourself at your ordination, when you promised 'to forsake and set aside, as much as possible, all worldly cares and studies,' and 'neither to offend yourself nor to cause others to offend,' and to be 'a wholesome and goodly example to the people,' especially to your own flock. You are the incumbent of two benefices in the diocese—Ashby-de-la-Laund and Bassingham—and the latter of these, on which you do not reside, is largely endowed; and you hold these two pastoral cures on the condition that you will promote the welfare of the Church, and not bring disgrace upon her and do her grievous wrong. In your reply to my former letter you referred me to your solicitor, and implied that you would resist the exercise of my authority. Whether the law in its present state, which needs amendment, may enable a bishop to correct such offences as these, I cannot say with certainty; but I had rather appeal to your own conscience without resorting to legal proceedings, and I now entreat you once more, solemnly and affectionately, in the name of our blessed Lord, who is not only our Saviour but our Judge, and in the name of the souls for which he died, either to resign your pastoral cures, or else to relinquish a course which seems to me to be altogether at variance with the sacred obligations by which you are bound as a clergyman of the Church of England.—I am, Sir, yours faithfully,

"C. LINCOLN."

The Rev. J. W. King, Vicar of Ashby-de-la-Launde."

—The *Stamford Mercury*, of October 9, says:—"We regret to hear that the owner of the winner of the St. Leger met with an accident a few days since, by which one of his thighs was broken. Such an accident at his time of life, he being in his 82nd year, must necessarily give rise to the most serious misgivings."

Friday, October 30.

—*Bombay Gazette* "The following telegram, we regret to say, is official:—Indore, 29th October, 6 p.m.

Dr. Tressider's opinion is overwhelming. The prisoner cannot be Nana Sahib.

Dr. Tressider, it seems, often attended Nana Sahib

at Bithoor, and is able to recognize him by marks which cannot be found on the prisoner at Morar"

"Lahore, 24th October: Sirdar Mahomed Afzul Khan, father-in-law of the Ameer of Cabul, is awaiting the arrival of the Ameer's forces at Furrah to join with them in fighting against Mahomed Yakoob Khan.

"From Bokhara it is stated that a Russion officer has visited the Ameer at Bokhara to consult together on the present state of Yarkand and Khokand."

—We regret to announce the death, on the 28th instant., of Surgeon-Major John Cornish Trestrail, late of the Bombay Medical Establishment. The deceased entered the service on the 15th March 1842 and attained the rank of Surgeon-Major on the 15th March 1862. By Government General Orders of the 23rd September 1874, he had been permitted to retire from the service on a pension of £456 per annum from the 1st instant. His remains were interred at the Sewree Cemetery yesterday at 5 P. M.

—The quantity of cotton shipped from the Port of Bombay to foreign External Ports and foreign Indian Ports during the past month consisted of 19,409 bales, weighing 75,96,764 lbs. or 9,689¾ candies, valued at Rs. 17,98,066.

—The European troops at Lucknow have contributed no fewer than seven of the twenty-two of the non-commissioned officers and soldiers who have passed the entrance examination for the upper subordinate class at the Thomason Engineering College, Roorkee. Four of the successful candidates belong to H. M. 40th Regiment, two to the 65th, and one to the 19th Brigade R. A.

—The troubles of Goa continue to thicken. On the night of the 22nd instant nine European soldiers, including a sergeant, deserted from a detachment stationed at Margaum, taking arms with them. They proceeded in the direction of Baly, where the prisoners who lately escaped from Panjim Jail have taken refuge. The deserters succeeded in seducing from their duty two more soldiers from a detachment stationed at Cuncolim. Among the deserters there are four soldiers who were doing duty at the jail.

—*Times of India*; Madras, 28th October: Communication has been restored with Bangalore. Bombay mails are going *via* Bangalore and Bellary. Cheyar subsiding. Communications will probably be re-established on Saturday.

—Mr. Hormusjee Dadabhoy, Vakeel, assumed charge of his appointment as Acting Fourth Judge of the Court of Small Causes on Tuesday, the 27th instant.

—Mr. W. Lee-Warner, late Private Secretary to His Excellency the Governor, is to be temporarily attached to the Political and Judicial Departments of the Secretariat.

—Mr. R. H. Vincent, for some time Acting Deputy Commissioner of Police, Bombay, has been appointed to act as Second Assistant District Superintendent of Police in the Khandeish diserict.

—On the night of Wednesday last, a portion of the tiled roof of a single-storied house, situated in Bapoo Khote Street, fell in, slightly injuring two persons who were sleeping under it.

—The total number of deaths in the island of Bombay during the week ending 27th October 1874 (inclusive of 26 children still-born), amounted to 333 being 30 more than the previous week, and 62 more than the total of the corresponding week last year, and 31 more than the mean of the coresponding week of the last five years. The total of reported births during the week amounted to 289.

—The Kattyawar Local Funds Engineer is now busy with the "Anderson bridge" across the Bhadur at Jaitpoor. It is anticipated that it will take nearly two years to complete it. This bridge is one of the many really good practical things Colonel Anderson succeeded in doing for Kattyawar.

—The Judges of the Madras High Court are said to have had for some time under consideration, and to be generally favourably disposed towards, the appointment of a Public Prosecutor for that Presidency.

—*Iron* says a new enterprise in gun-making is in progress at the Springfield Armoury, Mr. James Lee, of Milwaukee, having secured from Congress an appropriation of 10,000 dollars for the manufacture of guns upon his model, for experiment in the field. Mr. Lee's gun was before the small arms examiners in Springfield a year and a half ago, and stood all the tests to the one of excessive charges, when a piece of the mechanism broke. Mr. Lee promptly remedied the difficulty, however, and taking his gun to Congress last winter, so satisfied the military committee upon its merits as to secure from them an appropriation of 10,000 dollars for its trial. The gun in question is of extraordinary simplicity in construction, having only fourteen pieces in its make-up. These few pieces are so novel in arrangement that seventeen patentable claims are made upon them. There is only one screw and springs in the gun, which can be fired thirty-one times in a minute. Mr. Lee considers it the strongest, simplest and safest gun in the world, and intends to patent it in England for competition with the Martini-Henry rifle. A rifle which the Evans Rifle Company, at Mechanics Falls, Maine, are manufacturing, is said to be capable of discharging thirty-four shots in nineteen seconds.

—The Paris house of the mad Duke of Brunswick in the Avenue Friedland is now in course of demolition. It a a most extraordinary residence, as any one found who endeavoured to enter. At the front gate was a metal button, and a visitor would have to press this. It instantly set a number of bells ringing in violent commotion. Admitted into the garden, you still found yourself excluded from the house. Another button had to be touched, and that done you found yourself in an unfurnished hall. There was no staircase communicating with the upper rooms where the duke slept. More buttons had to be pressed, and at last you found yourself sitting in an arm-chair, and raised by a hydraulic lift apparently to the living rooms which the duke used to occupy. The walls of the bed-room were armour-clad. By an ingenious mechanism, a panel in the wall was removed, and entrance gained. The strong box nearly killed the workmen who endeavoured to open it, for it sent off a sudden mitrailleuse-like discharge. The Duke de Trevise has bought the house, and has stipulated that all treasure discovered in it shall belong to him. Nothing has been found thus far, but the purchaser has not given up hope, for, after the mad duke had some of his diamonds stolen, he stowed away his valuables in all kinds of strange places.

—*Indian Statesman*: "Mr. Edmond Robert Wodehouse is appointed to be Private Secretary to His Excellency the Governor."

—It is said that His Excellency Sir Charles Staveley, K.C.B., will proceed on a tour of inspection to Sind shortly.

—The amount of the fines inflicted upon soldiers for drunkenness is said to be so large that the War-Office is said to be somewhat perplexed as to the disposal of it. It is proposed that the whole system of rewards to non-commissioned officers and men shall undergo a thorough revision with a view to a better distribution of the fund. Mr. Hardy thinks it right that the whole amount, large though it be, obtained as punishment from the bad characters ought to be set apart as a reward for the good.

—The Roman correspondent of the *Weekly Register and Catholic Standard* sends the following telegram under date Rome, Thursday, October 8, 8-50:—"When the Holy Father heard of the abjuration of Protestantism by the Queen Mother of Bavaria he evidenced the greatest emotion. Bursting into tears and elevating his eyes to heaven, he exclaimed, 'My God! Thy poor Vicar is unworthy of such consolation.' You have this information from one who was himself an eye-witness of this touching scene at the Vatican."

Selections.

THE OXFORD CONFERENCE—MINISTERS' MEETING AT SIX O'CLOCK.

From two or three of these meetings we cull the following testimonies:—

Rev. E. W. Moore:—On May 1, 1873, I was pressed to go and hear Mr. Pearsall Smith. I had disliked his papers in the *Christian*, and laid it aside and refused to take it in. However, I went, expecting to hear some new doctrine. He said great blessing had come into his life through deep searchings of heart, and unreserved surrender and trust in Jesus. I said, "Search *me*, O God." He showed me things I had never seen before; and I yielded them, and myself, to Him. I ventured a fortnight after, with bated breath, to say that it did seem as if the Lord Jesus had come and taken the throne of my heart. I can say to-day it is better than ever, and the last Lord's day was the best of my life, and still "It's better on before."

Another said:—I have had great reluctance to speak here to-day. I have had great privileges in attending Mr. Moody's meetings, and in conversations with Mr. Varley. Theoretically I have known this blessing, but have never fully realized it until now. There has been one thing in my heart not given up; I have preached to others, but this has always remained. By the grace of God I have cut this cable this afternoon. I do feel thankful that the one distinct thing that came between me and Jesus has been removed, and I am looking for the blessing to flow in, now the hindrance is taken away.

Rev. Mr. Fox, Westminster:—The other day I did do one thing: what was it? Just ceasing to do. I came to Oxford for a purpose, at great inconvenience; yet I felt that it was of God. I had the feeling of self-despair; the cold, intellectual light showed the want of power in my ministry; but though I had this sense of weakness, it did not bring the sense of shame it should have done. I did hope for a blessing here. Should I pray? To pray would be to say, I will not believe. Should I try whether this trusting would do or not? A voice said in my heart, "Thou shalt not tempt the Lord thy God." I could not say, "I'll see if Thou canst and wilt." No; I must just give myself up to God. I had no ecstatic expectation, but I felt that self must be done with. It seemed as if all my friends whom I knew most intimately were receiving the blessing, and I left high and dry. When I was an undergraduate, ten years ago, I had a friend of whom I thought I was far ahead in spirituality. I met him at Mildmay, and found that he had left me behind, and I was terribly vexed. Another I used to look up to had had great objection to this doctrine of sanctification by faith, but he told me—

> "My life flows on in endless song,
> Beyond earth's lamentation;
> I hear the sweet, the far-off song
> That hails a new creation."

When all my friends were thus coming in I felt I must not be left behind. Don't we feel that a great wave of blessing is passing over us? But individual souls must take it at the flood, and how sad to be left in the shallows of a Christ-dishonouring Christianity!

Rev. Mr. Toke:—I rise as one of the weakest here, to testify for the comfort of other weak ones. Months ago I had learnt the secret of dominion over sin. I had been overcome by a besetting sin,—irritability of temper. I learnt that there was victory, by handing it over to the Lord Jesus Christ and let Him conquer, and He has done it. I used to do as Mrs. Smith said in one of her addresses, lift up the shield of faith little by little instead of instantly and all together, but when I raised my shield, He always gained the victory for me. But I had not entered the full rest. I have now yielded my will. It is only by his strength I am able to stand up and say this before you.

Rev. Mr. Grave, Shanklin, I. W.:—I rise on behalf of my friend Mr. Sharpe, of Hampstead, and myself, to thank God for the benefit we have received here. I came here because I felt a great want in my ministry. Crowds came and went, and yet with small result. I could not believe that all was right, and I came to see what was the secret of the spiritual power which some of my brethren possess. What have I got here? Just nothing—but the strongest conviction that my dear Saviour will help me. Nothing but this to go back with—I go back to trust Him. My dear brother has received great blessing, joy and peace are *now resting on him*. I suffered from an exceedingly irritable temper, the immediate cause of which was an attack on the brain. The doctor said as he left me one day, "You can't help being angry, it is a part of the disease." A voice said within, "Will you die by that?" No; I tried God. I turned to my Bible, and the first passage I fell upon was, "He that is angry with his brother without a cause shall be in danger of the judgment." I had never thought of my anger as so heinous a sin as the Lord Jesus represented it to be. I knelt and asked God to give me to feel its wickedness, and He did. I then read, "If thou bring thy gift before the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." I resolved in His sight that the next time I sinned thus I would tell the person I offended and ask forgiveness. Then another word came to me from God: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth us from all sin." It was not long before I became angry, for my brain caused such a condition of nervous irritability that the least thing overcame me. But I went and said, "I have done wickedly." Each time it happened I had to go through it all—confession—reconciliation—pardon. I had to do it, but I never had such a sense of strength from God. In three days my brain was much better. The doctor noticed it, and asked the cause. To my sorrow, I confess that I was ashamed to tell him. In a short time my brain recovered and my temper too.

Rev. Henry Sharpe, vicar of Trinity Church, Hampstead, London, at a subsequent meeting:—Before I came to Oxford, I read a paper at our local clerical meeting, *against* these views of "Holiness by Faith." I preached against them only a Sunday before I left home, and I also opposed those views at our monthly Bible-reading. I longed for a holier walk, and OFTEN *failed*. I was led here, and arrived on the Wednesday morning. Again, in conversation with a Christian friend, on returning home, I said, "It is dangerous to state truth so fully." But on that remarkable Thursday morning prayer-meeting, the whole matter was

revealed to me. My dear friend, the Rev. Mr Grave, from Shanklin, Isle of Wight, was enabled on that morning to make the surrender, and to receive the peace; and when Mr. Pearsall Smith asked those friends who had received *the* blessing to stand up, Mr. Grave was enabled to do so. I could not stand up. My poor, unhappy soul was in deap distress. I felt the power of the Divine Spirit in the meeting: so silent, and so gentle, yet like a mighty river flowing through the meeting, and my poor little vessel left behind on the shore. We left the meeting, weeping all the way back to our abode; Mr. Grave looking up *all* the way, and the young men, from the shop windows, seeing his tears flowing with deep emotion. I kept my head down, and my dear brother said to me, "I so missed you, when I found you were not by my side. Dear brother, we must have the blessing TOGETHER." On reaching our rooms, he kneeled down, and poured out his soul to God for me, so that my heart was nearly broken. On rising, he said, "How is it *now*?" I said, "The surrender is made;" and he said, "Praise the Lord!"

I had no joy that day; and so, in the evening, I said to Mrs. Smith, "My dear friend has been enabled to make the surrender, and has received the peace too; but I have only made the surrender." I was asked, "Has God accepted it?" I could not tell. However, the next morning I mentioned my difficulty to an experienced clergyman, and he said, "Thank God for what you have already, and *feeling* will certainly be the result." And so it was. Never since I heard those words, years ago, "Thy sins *are* forgiven thee; go in peace" have I been so happy. When chaplain to the railway men at Hampstead, Miss Marsh came to us, and I longed for that power to speak to others; but until now I knew not the secret of such joy."

MR. PEARSALL SMITH'S FAREWELL MEETING, AT LIVERPOOL.

Mr. R. Pearsall Smith spent the last two days of his stay in Great Britain in Liverpool, where he and Mrs. Smith gave addresses on Monday and Tuesday, Sept. 14 and 15.

The midday meetings arranged for Mrs. Smith, at twelve, and for Mr. Smith, at two, in the Law Association Rooms, Cook-street, were so large and crowded, that they had to be adjourned next day to the large hall of the College, Shaw-street, which seats 2500 persons. And here the evening meetings were held on both days, and also a prayer-meeting, at seven, on Tuesday and Wednesday mornings. The meetings rapidly grew in size, and there was breathless attention and the deepest interest manifested.

On Tuesday afternoon there must have been nearly 2000 persons to hear Mrs. Smith, chiefly ladies; and in the evening the hall was still more crowded to hear Mr. Smith's address.

On Tuesday morning there were about 400 at the seven o'clock morning prayer-meeting; while on Wednesday, the last morning, the number was put down as 1000. Great numbers rose to give, at Mr. Smith's request, their various experiences of blessing received in the very words of Scripture; and a more solemn and impressive and blessed meeting it would be hard to conceive. The hearts of all were melted, and filled with love, and fervour, and faith, and holy, unreserved consecration.

Mr. Smith asked for silent prayer, and then commenced giving an account of the cause of his visit to this country—not as a teacher, but from a fall which caused concussion of the brain, when he was so weak as to be unable even to say grace at table. But the unexampled climate of Great Britain, in its tonic and bracing qualities, had so completely restored him, that he was enabled, by God's grace, to address meetings fifteen or twenty times a week, and door after door had been opened to him. "He goes before who is the Door of the sheep, and we have but to enter in."

There were those who, in their honest convictions, had found fault with his teaching, in his endeavour to lead them away from what he believed was a great and growing heresy in the Church. At the feet of many of these men (he said) I could sit, who have pointed out to me misconceptions in statements. Light does not come to us in its simple form, but every ray is first refracted. May the light to us from His Word now come to us with as little refraction of its rays as possible, on account of the medium through which it has passed!

There is to be found in Christ a uniform victory over sin; not variable, but unbroken, cloudless, shadowless. What is sin? In its highest sense, everything that is short of the infinite perfection of God. In this sense, we sin in every breath we draw; for we are unable in our present condition to see even what is sin. My consciousness is not the standard of holiness. We may and should have "a conscience void of offence," "a heart which does not condemn us." We may know nothing against ourselves, and be able, with the apostle, to call God, as well as man, to witness "how holily, and justly, and unblameably we behaved ourselves among you that believe." We may pray the God of peace to sanctify us wholly, and pray God to do so in the totality of our being, in spirit, soul, and body, and know that "faithful is He who calls us, *who also will do it.*" This is the scriptural standard—not "faultless," but "blameless." He will, indeed, and does now, *in Himself*, "present us faultless," but by faith in *Him, through the Holy Ghost*, we may be found "blameless."

To illustrate this. A little girl, in her play, spilt some ink from a bottle on her mother's white dress, and was so much pleased with the result, that she proceeded to empty its entire contents there. She then looked up in her face as *blameless*, for she had no conception she had done a wrong thing. So all that is beyond our conception is met and cleansed every moment by the blood of Christ, and in our Christ we have resource for uniform victory over sin.

I never did say that for such and such a time I have not sinned, and I am not able to do so; but this I can say, that characteristically, not invariably, I have uniform victory over sin; and thousands can say the same now who have found a power they never did before; and they honestly say, "Teach me thy ways, O Lord, and I will walk in thy paths." But any known or indulged sin, however small (even like a speck of sand in the eye), must break our communion.

When the Holy Ghost, who has so often been a Refresher, now comes to be a Comforter, we have the inner testimony that we "please God;" and if there is a heaven on earth, it is when we can realize this; and never do we feel more than now that in us "dwelleth no good thing." The Corinthian believers to whom Paul wrote were, in the flesh, carnal, and walked as men; but, renouncing the flesh, seeking now to walk in the Spirit, in the light and the life, with the cross and grave of Christ between us and the flesh, and the world that crucified Him, we can say to the "old things," "I know you no more." Deliverance from self is only to be found in the cross of Christ.

"What is this death to sin?" said a young disciple to his master. "Go to the grave of Eutychus whom we have just buried," was the answer "and say all the *unkind* things you can to him; heap up terms of reproach." "Well, what did he say?" "Say, father, he said nothing, he is dead!" "Go again, tell him now all the flattering things you have heard of his ministry. Now you know what it is to be dead to praise and blame."

Beloved, we can place Christ and his cross between us and all this. Jesse T. Peck (now a bishop) is a very tall man, and broad in proportion. A student whom he visited when in delirium, said, "Here is great, big, tall Jesse T. Peck. He is so big that he hides from my eyes Christ upon the cross." During forty years of subsequent devoted life, Dr. Peck has shown what it is to hide self behind the cross.

That wondrous cross of Christ can seperate me not only from the *guilt*, but from the *power* of sin. But this is only the *commencement* of a long life of sanctification. It is *not* a *finality*. Nathanael was an Israelite indeed, but he was to see "greater things than these." But there must be complete consecration to God and complete trust in his promises. Oh, awaken! awaken! to this practical righteousness and sin not, for some have not the practical knowledge of God. The greater part of the Church has been content to live on in this way, constantly sinning against, and living a large portion of their time out of communion with, Christ.

Beloved, let us give no rest to ourselves, till we are wholly His. If the promises of God in the Bible, which I once did not believe, had been taken out, the covers would almost have met. The time, brethren, has come for us not to discuss doctrine, but to seek to have a laudable and true and scriptural experience.

Beloved, is there often an awful gap between what you *know* and what you *do* down here? There always will be a gap, but oh, how much greater than it should be! God have mercy upon many who have been preaching high doctrine, and living unsanctified lives!

It would break my heart if my child said, "Father, I can't trust you." Have you been speaking evil of your Father in heaven? Say, "I will do so no more. Through His grace I will be a believer in every promise He has given me."

Next, Is there anything in your life which prevents you thus believing? Our Lord said, "How *can* ye believe, who receive honour one of another, and seek not the honour which cometh from God only?" Are we too careful of our reputation? There was never but *One* in the world who had a reputation to lose, and He made Himself of *no* reputation.

You cannot, brethren, look at Christ with a single indulged sin in your life. We must cry, "Search me, O God," etc. Self cannot see self; another eye must come. We would shrink back in the chamber of our imagery, if we could only see all the vile and loathsome things that are creeping there. But there is one Eye we need never shrink from, *One* who *loves* us, and what his light discerns, the precious blood is always cleansing, yes, everything which the light shows. Let this be *first* then, the cry for this solemn searching of God's Spirit. *Secondly*, let there be full purpose of heart to renounce *everything* that becomes known that is evil; and *thirdly*, let there be the whole burnt-offering of ourselves upon the altar of God. There *is* such a transfer of ourselves to be made to God—yes, as definitely as any transfer of property down here.

What a thrill of horror if the Israelite had drawn back his thankoffering from the altar of his God! Brethren, "Be not conformed to this world, but 'transformed,' (or literally, 'transfigured,') by the renewing of your mind." This is but the beginning of the knowledge of holiness. I cannot do this week what I did last week; and so all through my life. As the Lord gives fresh light, He gives *power*. Those born in a condition of slavery, etc., have often no regard to truthfulness. They have not been taught the elements of Christian morals. So, having no conception of the rights of property, it is nothing in their minds to steal. Beloved, *we are more responsible than they for getting angry; or for speaking evil of our neighbour.*

The devil cannot commit some of those sins for which we have dismissed members of our congregations from our communion; but he is a slanderer, a blasphemer! We have the high standard of the ethics of the New Testament. It is not a *perfected* condition we set before you, but an ever-increasing sense of imperfection, *and* an ever-increasing victory over sin.

If we could see into everything future in our life, we could never take another step; but God *progressively* shows it to us. May the Church walk in Christ, not in self, not faultless, but blameless, before God.

I am deeply moved with the responsibilities of this occasion. God is to be sought. They that seek Him *shall* find Him. The priestly voice of Jesus saying, "Blessed are ye that hunger and thirst after righteousness, for ye shall be filled." "Your soul shall be satisfied as with marrow and fatness"

We are content to pass a large part of our lives in wilderness experience. There often must be the outward wilderness: there need never be the inward. We are not only saved from Egypt, but saved to enter Canaan. God kept them there by the cloud, and water, and manna; but they never should have entered the land at Kadesh-Barnea. It was *unbelief* which kept them there. They ought to have gone in at once to the *corn*, and *wine*, and *oil*. All are my present privilege in Christ Jesus. Brethren, let us stir up ourselves to lay hold upon God.

There is a wonderful book, a narrative of conversions, by President Edwards (who is responsible for the term, "second conversion"). He was ploughing deep in the consciences of Christians, bringing them face to face with the Word of God. About two hundred stated that they had found such a pit of corruption as they never thought possible.

My brethren, give yourselves to the Lord. If you say, "Do it yourself," I say, "Brethren, I have done it myself!" God can make us strong on the very weakest side of our character. The man that slew an Egyptian, was the meekest man on the earth. My deep conviction is that this movement is of God—to see people falling on their knees with the promises of God; sinners running from the presence of God! Men went from Oxford like men filled with wine. Some paid double for their bills, and then asked to see all the servants of the hotel, who went away weeping after being addressed by them. Some had not time to see a single college, who had never been to Oxford before; but

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they had time to see some of the back streets, and to sing of Jesus there!

Then, giving their money, saying, "This is my alabaster box of ointment"! (Here Mr. Smith mentioned several large sums which he had received towards expenses. After asking for a few hundreds, they had received £1600, and more was still coming in, which would go to the work on the Continent.) We had indeed "the cattle on a thousand hills," but we told them it was their privilege to give. Large numbers of the congregation said they would, for the first time in their lives, *trust Jesus*. And very many sent up their cards (ministers and others) soliciting a few moments, even that they might *tell* the rest of their happy experience.

Instead of a high wall between Churchmen and their Nonconformist brethren, they came all together. A cabman, who was often drunk, said, "I could just hear a little where I stood, but God saved my soul with what I did hear."

If I have not rightly interpreted the Scriptures of God, I pray you to pardon, and to inform me. I am not infallible, but I earnestly commend this movement to the intelligence of the ministers of Great Britain, and may they, by God's grace, exemplify their teaching more effectively than ever before. I have been thrown in the way of men now of high culture and of deep piety, and have been benefited thereby. I shall, with prayer before God, re-consider and re-write what I have already sent out. If I am wrong, retract. If I am right, stand to it. I am sick at heart of hearing of "Pearsall Smith's views." What are my views? Only what I see. I have no anxiety to formulate doctrines out of them. No one has been unsettled from his ecclesiastical surroundings. To Churchmen their Prayer-book, they say, is a new book to them. The Baptists (some of them members of Mr. Spurgeon's congregation) confess they never understood their own standards before. The hearts of parents have been turned to their children, and the children to their parents, so many have been *bound* to their own parishes, and not separated from them.

I have said to those inclined to change, "You could not do a worse thing than to leave your church." But let the world take us as it may, *we* are determined not to change our rule. Don't discuss, but search the Scriptures with the honest purpose, to gain a scriptural experience before God.

This rest may be attained by all denominations of true Christians. Your dogmas may remain unchanged, but must be illuminated. The Churchman and Dissenter alike need to walk more and more in the light of God, and in the company of God, and then God's Word becomes of greater virtue to the soul. Then prayer, whether precomposed or not, really comes from the heart direct to God, who can defend us by his mighty power from falling into sin.

This most searching address and blessed opportunity for all present, was concluded with prayer by Mr. Smith after eleven o'clock.

W. F. S.

Sept. 17, 1874.

[Mr. and Mrs. Smith, with their four children, sailed for Philadelphia in the *Ohio*, on Wednesday, 16th inst.]

Miscellany.

—*Times of Blessing*; Perth Conference: James Balfour, Esq., Edinburgh, said: One great thing has been suggested to us by the recent season of revival, and that is, the great value of sacred song in the service of God. He believed that it had been demonstrated—he might almost say it had been a discovery to us—that men might be brought to Christ and converted through the singing of a hymn. He believed that many in the present meeting could testify of hundreds whom they knew of having been converted by the singing of a hymn. We have been too ready to forget the cultivation of music in our congregations, but we have seen of late that singing is as sacred an exercise in the house of God as prayer. What would they say if they saw any of their ministers leading their devotions in as crotchety a manner as the service of praise was rendered in some of the congregations? Would they not be ashamed? He wished to impress upon them all that they should remember, that when they sung the praises of God, they were in union and communion with their Creator. Another thing they had learned of late was this—to be more short and pointed in prayer. He thought they had all learned the value of this during the late revival. They had also found out the value of the inquiry meetings. The value of these meetings would never be fully known in this world; indeed, if all was revealed that had been transacted at these meetings, it would perfectly astonish them. There was much that they had yet to learn as to the best mode of conducting these meetings, and much good might be done by an exchange of views upon this point, but he held that at each and all of these meetings the holy substitution of Christ should be most clearly stated to the inquiring ones.

TELEGRAPHIC NEWS.

London, 6th October: Austria, Germany, and Russia have presented a joint demand to the Sublime Porte to conclude treaties direct with Roumania. The Porte has refused, basing its decision on the provisions of the Treaty of Paris.

23rd: It is reported that Prince Bismarck has sent a notice to France, that the German Empire will interfere if the Spanish complaints, regarding the infringement of neutrality on the frontier, remains unsatisfied at the end of October.

Calcutta, 24th: The Government of India has under consideration the appointment of one or more High Court Judges to the Legislative Council.—Dismasted Arab vessels are arriving from the Bay of Bengal. The full effects of the cyclone in that quarter have yet to be learned.—All on board the *Evening Star* were drowned, except two natives.—Large numbers of famine stock cattle are being taken over by the Commissariat Department.

London, 27th: Notwithstanding the objections raised by the Sublime Porte against the conclusion of direct treaties with Roumania, Austria has notified to the Porte that it is her intention to negociate a commercial convention with Roumania. Germany and Russia both concur in the views taken by Austria on the subject.—The Indian troop-ship *Jumna* left Portsmouth yesterday for Bombay.—The Spanish Consul at Bayonne has demanded from France the extradition of the crew of a blockade runner as being deserters. France has objected to hand them over on the grounds that they would be treated as political prisoners.

Paris, 27th October: The Duc Decazes (French Minister for Foreign Affairs), addressing a meeting at Bordeaux to-day, said in the course of his speech that he had been specially instructed by Marshal MacMahon to watch over the preservation of peace, and in fulfilment of that duty to claim the strict observance and loyal execution of conventions.

Berlin, 28th: Count Arnim, who was recently arrested at the instigation of Prince Bismarck on the charge of detaining State documents, and whose application for a release from confinement was rejected, has been released, bail to the amount of £15,000 having been accepted.

London, 28th: Her Majesty the Queen has been pleased to confer the decoration of the Victoria Cross upon Major Sartorius for his distinguished gallantry during the Ashantee Expedition.—General James Creagh has been gazetted Colonel of the 37th Regiment.

PASSENGERS SAILED.

Per P. and O Str. *Bokhara*, 26th.

For Southampton.—Captain and Mrs. W. J Sharp, Colonel and Mrs Brenton and child, Mrs. Lynch, Major General Hough, Mrs. Fox, Mr. Morrison, Colonel and Mrs. J. B. Cox and child, Miss Thom, Mr. P. D. Alexander, Dr. H. W. Bellew, Lieutenant Colonel and Mrs. Heathcote and child, Mr Silas Uride, Colonel W. Davies Stanley, Mr. Thomas Presswell, Mr. N. J. Bhide, Mrs. Bullock and two infants, Mr. and Mrs. J. Newell, Mr E. A. Potter, Mr. A. Jowett, Mr. Thomas Houghton, and Mrs. E. Thorn.

For Brindisi.—Colonel and Mrs. Steel, Mr. J. S. Cramsie, Mr. R. W. Cusworth, Mr John Lackland, Mr. W. S. Lackland, Mr. F M. Schwabe.

For Venice.—Colonel W. A Park, Mr. Haghurst, Mr. C. S. B. Harris, Dr. and Mrs. Nelson, and Mr. Baily.

For Aden.—Mrs. Morillon, Mr. Oomejee Dowlutram, Lieutenant McCausland.

PASSENGERS ARRIVED.

Per P. and O. Str. *Hindostan*, 28th.

From Southamptom—Mrs. Williams, Mrs. J. R. Marett, infant, child and European female servant, Mr. and Mrs. J. M. Moens, Miss Simpson, Mr and Mrs. W. A Porter, Miss H. Welsh, Mr and Mrs. A. H. Fraser, infant, and ayah, Mr. W. L. MacGregor and manservant, Mr. W. W. Harris, Mrs. Blundell, infant, and ayah, Miss Woolley, Miss A Woolley, Mrs. Pinkerton, Miss Whiteford, Mr. H. S. Barnes, Mr. A. Cumine, Captain and Mrs. Rogers, Miss A Forlong, Captain Carew, Captain McCullagh, Rev. E. Davis, Mr. S. C. Grant, Miss L. Grant, Miss Amesbury, Mr. and Mrs. Hadow, Miss Stubbs, Mr. Biggs' children, Captain Conolly, Mr. W. Mitchell, Mr. H. Mitchell, Mrs. Tumilty and infant, Mr. G. W. Fawcett, Mr. J. Hodgert, Mrs. P. Turnbull, 2 infants, and ayah, Mr. Battye, Miss Moore, Colonel Colville's native male servant, Mr. and Mrs. R. Johnson, Mrs. O. Donovan, Mr F. Brown, Miss M. Bannerman, Mrs. Walmsley and child, Mr. J. F. McKenzie, Sub-Lieutenant Cazalet. Sub-Lieutenant Webb, Lieutenant Kinloch, Sub-Lieutenant Fernan, Sub-Lieutenant Rothmay. Miss Hodgson, Mrs. Minors and infant, Mr. J. Hanson, Mrs Bartleman, Lieutenant Harrison, Sub-Lieutenant Franklyn, Sub-Lieutenant Collins, Mr. and Mrs. Darnton, Miss C. Fleming, Mr. G. McCorkell, Miss Burns, Mr. and Mrs. Conolly, Mr. Moen's ayah, Mr. H. Jeffreys.

From Venice—Mr. and Mrs. Norman, Two Misses Abercrombie, Major and Mrs Spiers, Mr. C. Blair, Capt and Mrs. Hamilton, two infants, and female servant, Mr. G. Smyth, Mr. A. W. Harrison, Miss Weir, Mr. R. A Lyall, Mr. C H. Candy, Mr. E. D. Burton, Mr. C. H. Angos, Mr. G. Norman, Mr. J. Bickell, Mr. J. O. Carlton, Mr. J S. Smith, Mr. H. Simpson, Mr. J. Burgess, Mr. G. H. Grant, Mr. W. H. Grant, Mr. T. Grant, Miss F. Grant, Miss E. Savill.

From Ancona.—Mr. and Mrs. Mance, Mr. J. Weinholt.

From Brindisi.—Mr. A Moncrief, Mr W. Kilby, Mr. F. Collingridge, Mr. W. Lamb, Mr. W. Gilbert, Col. and Mrs. Mainwaring, Lt-Col. and Mrs. Parr, Mrs. Morgan, Mr. W. S. Halsey, Mr. and Mrs. Thurburn, Mr. J. S. Rutherford, Mr. L E Griffiths, Mr. J. Thomas, Lt. Chalmers, Mr. J B. Pielle, Mr. M. G. Schillizzi, Mr. G Metaxax, Mr. and Mrs. Church and child, Mr. Foote, Mrs. A. Apcar and ayah, Mr. and Mrs E. Smith and European female servant, Mr. Warwick, Maj. G. Hills, Lt Col. and Mrs. McLeod, Mr. Steinhouse, Col. Colville, Mr. and Mrs. J P Grant, Mr. Savi, Mr. and Mrs. Blackburn, Mr. A. M. Base, Mr T. Davidson, Capt Blackett, Col. Burd, Mr. J. Robinson, Mr. W. Gatt, Mr Friedlin.

From Suez.—Mrs. Benyon, Mr. C. B. Mangos, Mr. T. Lyriott.

From Aden.—Mrs. Manockjee, 2 boys, and 1 infant. 29 Natives, deck.

Domestic Occurrences.

BIRTHS.

HAY—October 7th, at Neemuch, the wife of Captain S. M. Hay, 24th Regt. Bombay N. I., of a daughter.

BERRILL—October 22nd, at Khandwa, Central Provinces, the wife of J. Melville Berrill, District Superintendent of Police, of a son.

BARTLEY—October 23rd, at Poona, Mrs. T. H. Bartley, of a daughter.

GOUGH—October 25th, at Bombay, the wife of Mr. H. P. Gough, Bombay City Police, of a daughter.

BELL—October 22nd, at Dharwar, the wife of Surgeon Major G. C. Bell, of a son.

KEMP—October 29th, at Castle Dangerous, Malabar Hill, Mrs. D. S. Kemp, of a son.

MARRIAGES.

MELVILLE—GRANT—October 23rd, at Bombay, by the Rev. John Wilson, D.D., W. Babington Melville, Esq., Government Telegraph, to Percy S. Cameron, eldest daughter of Duncan Grant, Esq., Edinburgh.

LANG—HAGGARD—October 24th, at the Cathedral, Bombay, by the Rev. Ward Maule, Basil Lang, Barrister-at-Law, to Alice Sophia, second daughter of Colonel Haggard, Royal Artillery, Kirkee.

DEATHS.

LEES—October 24th, at Bandora, Ruth Amelia Mary, the infant daughter of Mr. and Mrs. Lees.

BURBRIDGE—October 21st, at Bolarum, Quarter Master Thomas Burbridge, Hyderabad Contingent, aged 74 years, 3 months, and 11 days, deeply regretted.

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